

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isr. lii, 7.

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AN ADDRESS,

Delivered at the laying of the Corner Stone of the Universalist Church in the city of Albany, July 25, 1833.

BY I. D. WILLIAMSON.

It has long been a custom, in commencing the erection of public edifices, to honor the occasion with appropriate civil or religious observances. Of the propriety of this usage, it is unnecessary for me to speak. It may suffice to say that it comes down to us venerable for its age, and sanctioned with the approbation of the most enlightened and refined among the nations of the earth.

It is in accordance with this custom that I stand before you on the present occasion.

We have assembled for the purpose of laying a foundation stone upon which is to be reared a superstructure which is to be dedicated to the worship of that God who made heaven and earth, and all that dwell therein.

The occasion itself is a sufficient hint to the subject upon which it may be proper for me to dwell.

It is not to be expected that reasonable men will engage in a work of this kind without some definite object in view; and I doubt not that the inquisitive spectator may be disposed to ask, on this occasion, *Cui bono?* What good is to result from the erection of this temple?

To this question, our reply is, that we intend it as a house of worship, where we can assemble, and pay our devotion to the great parent of the universe. Should this question be repeated, and the utility of such worship be demanded—Our reply is, that the moral improvement of our fellows, the promotion of present peace, and practical virtue, are all to be effected by the maintenance of public worship.

Man is naturally a devotional creature. The humblest child of nature, sees in the works of creation around him, evidence of a higher power. He sees in the movements of the heavenly bodies, or in the noisy din of contending elements around him, as he gazes upon the rushing whirl of the tempest and storm; the hand of God, naked before him, and he is drawn by the strong and irresistible impulse of nature, to "bow down before him and adore."

Hence it is that all nations, tongues and languages, have had a mode and form of worship. Go where you will, and wherever you find a human being, with countenance erect, bearing the impress of his maker's hand, there you will find a worshipper.

There is an unseen power at work in every heart, that in moments of cool reflection, prostrates the proud monarch and the humble beggar, in acts of religious worship. The pale Laplander on his mountains of ice, and the sable African, who is scorched upon the burning sands of Ethiopia, are alike subject to its power, and controlled by its influence. It may not be doubted that a principle of human nature so universal, and so strongly marked, was planted in the heart by the hand of the creator, and is capable of exerting an influence that shall raise man to the image of God, or sink him to a demon in human form. Now it is the object of the Christian worshipper, to seize upon this strange and resistless propensity of human nature, and turn it to a good account. It is to turn the stream of devotion that bears all on its tide,

into its proper channel, and direct it to its proper object. Thus to bring all the glories of the divine character, and all the strength of this impulse of nature to bear, in moulding the character of man to the image of his creator, the greatest and best of all beings. To this end and for this purpose, this temple is to be erected.

Here we fondly hope that men will learn the character of God, and be conformed unto it, by meditating upon its beauties and adoring its glories.

Should it be said that all this can be done as well in private as in public, without as with houses of worship; we answer not so.

Man is not only a devotional but a social being. That men may worship God as acceptably in private as in public I would not deny. Indeed it gives me pleasure to be assured that

"From every place below the skies
The grateful sigh and fervent prayer,
The incense of the heart may rise
To heaven and find acceptance there."

I have no doubt that the song of thanksgiving, that rises from the humble wigwag of the poor Indian, in the solitude of the western wilds is as acceptable to the Good Spirit as if it were offered in a temple, garnished with gold.

I doubt not that the Christian who enters his closet and pours out his heart, where no eye can see but that which sees in darkness as well as light, holds sweet communion with God and is accepted of him. But it should be remembered that the influence of that spirit, dies with the voice that utters the prayer. There was no other heart to be kindled by those "thoughts that breathe and words that burn."

It is in our social capacity alone that we feel and realize the full benefits of devotion. It is when multitudes meet and bend in solemn and joyful worship, that the scintillations of divine love are struck from the flinty heart, and kindling to a flame, consume the hay, the wood and stubble of iniquity. It is in the church where there is a community of feeling and an unanimity of heart with heart, that the power of religious worship is felt, in calming the boisterous passions, humbling the proud, and reforming the vicious.

But I apprehend my inquisitive friend will press his question for a still more definite answer.

He will tell me that he perfectly apprehends why Christians in general should build houses of worship.

But he understands this house is to be erected by those who believe in the final salvation of all men. He is sure if this doctrine is true we are all safe, and he cannot conceive why those who believe it should trouble themselves to erect houses for public worship. Justice to ourselves demands that we give an explicit answer.

Know then and understand, that gratitude to God for his abundant goodness, and not the slavish fear of his wrath, has impelled us to the commencement of this work. I am proud of saying that this offering is not the extorted gift of the slave, but the free and liberal bounty of hearts that are drawn by love, not driven by the lash.

Is it a strange thing among you that Chris-

tians should be quickened to duty by love and gratitude? Alas! so long have men been driven by fear, that they hardly comprehend how it is possible that any other motive can be effectual.

But you ask what good can result from the erection of a house where the doctrine of universal salvation is to be proclaimed? My answer is that the spread of this doctrine will produce all Christian virtue.

"Love the Lord thy God with thy whole heart, soul, mind and strength, and thy neighbor as thyself, on these commands hang all the law and the prophets." Here we have a synopsis of the whole duty of man. It is to love God and our fellows.

Now if love to God and man is ever found in the human heart, it will be the effect of some adequate cause. What cause is sufficient for this work? Suppose you wish to make a man love God. How shall it be done?

Will you paint before him a semblance of creation's king clothed in all the garments of vengeance that imagination can invent? Will you tell him that God is his enemy, and all heaven storming with wrath, ready to break in an endless tempest upon his head? It will not do.

You may stand upon the scathed summit of Sinai, ruling with the storm, you may rend the rocks and split the mountain with the wind, the fire and the earthquake, but the still small voice of love must be heard ere the heart will be affected. Man must know that God is his friend and father before he can love him.

Do you wish to make a man love his neighbor. You cannot effect your object by telling him, that his neighbor is hated of God, and doomed to become a demon in the abodes of darkness. To sum up the whole in one word—If this wide world is ever regenerated, and men are taught to love God and their fellows, I fearlessly aver that it will be done by teaching them, and stamping upon the mind the conviction, that God is our father and man our brother.

Let men know that God is good to all, that he has no favorites to bless, but that we are all the children of our common father and together heirs of the same incorruptible inheritance; then and not till then, will men love God with the whole heart, and trust one another as brethren.

These are the doctrines that are to be proclaimed on this spot of earth, and I need say no more of their moral influence. They will produce that love which fulfills the law and the prophets, and as for every other Christian virtue, they are but the streams which issue from this fountain.

Again; The doctrines that are to be taught here, will save men from doubts and tormenting fears of the future, make them happy in life and resigned in the hour of death.

Were we to search for the causes of human woe, we should find that a large share of the mental sufferings of man, originate in wrong views of the divine character, and dark superstitions relating to the future. Misguided mortals have raised the curtain of futurity, not to inspire men with confidence and lively hope, but to make them tremble with fear. Hence they have peopled eternity with horrors and

spectres of darkness to torment forever. It is in these views of futurity that you will find the true reason why this world is emphatically what it has been so often called—"a vale of tears."

Adversity would be tolerable, and under the pressure of misfortune or bereavement the mind could be composed, but for the thought, that these are but foretastes of that endless pain that awaits us. This is the serpent that coils around the heart, and calls forth the tear from the widow and the loudest moan from the orphan. In the language of the eloquent Saurin, this is the "mental poison that diffuses itself through every period of life, renders society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter; makes some mad and others melancholy."

Now the object of erecting this house is to save men from these evils. Here the mourner shall find comfort, the orphan be taught to trust in God, and all the children of humanity to rejoice in the glowing prospect of the reign of universal holiness and happiness. May God give to the master builder and to the workmen strength and energy, and to us zeal to accomplish the work, and when it shall be completed, may it be to us the house of God, and the very gate of heaven.—*Gospel Anchor.*

With the communication below from our much respected correspondent S. R. S. we deem it necessary to give a portion of his private letter to us accompanying the same, that his purpose in the case may be more fully understood. We know him well, and know him to be a good brother and true, and however he may differ in some peculiar opinions from other of his brethren, on his part at least, it will be a peaceable difference. We certainly cannot object that opinions which pass our columns should be canvassed, so long as it is done in a proper spirit—as becometh brethren. P.

Br. PRICE—I send you an article which you may publish if you think it will add any thing to the cause of truth. An exposition of the same passage has lately appeared in the Messenger. I cannot agree with the writer, and therefore send you my opinion—I suppose you are willing to publish the various views of individuals, and let the public judge.

* * * * * I, for one, believe in future punishment, yet I am sensible there are many good men who do not. On that subject, then, I would say in the language of St. Paul, "Let every man be persuaded in his own mind." Yet I cannot help adding in his language again, "I beseech you be as I am, for I am as you are." Yours sincerely,

S. R. S.

REMARKS ON 1 PETER III. 19, 20.

By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein a few, that is, eight souls, were saved by water.

In commenting on the foregoing passage, it seems that few are willing to admit that Christ himself preached the gospel to the dead, or to the spirits of men, in the eternal world, once inhabiting the earth. Now is not Christ the great spiritual teacher, the great physician of souls? Is his teaching limited to this earth only? Is he not 'Lord both of the dead and the living'? Is not all judgment committed unto him? Will not God judge the world by him? If God is ever our judge, will he not always be our judge? Is he not now, and will he not ever be, both the judge of the *quick* and the *dead*? And if he judges the world in righteousness by Christ, it will be the whole of the world, and not a part—it will be the dead, as well as the living. God ever was the governor and judge of all mankind, and ever will be, and so long as he remains their judge he will continue to judge them,

Now the passage reads that 'he (Christ) went and preached to the spirits in prison,' &c. And in chap. iv. 6, we find the reason or cause assigned why he preached to them. 'For this cause,' says the apostle, 'was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' Now mark, it does not read that Christ preached by Noah to the antediluvians, or that Christ preached by his apostles to the Gentiles, but it reads 'He (Christ) went and preached to the spirits in prison,' &c. Surely if the antediluvians or Gentiles were actually alive in the flesh when the gospel was preached to them, they could not with any propriety be called *spirits*; but if the apostle alluded to those antediluvians, of the old world, who were at that time dead, he might with great propriety call them *spirits*.

But why does it read the 'spirits in prison'? The word prison here I think is only a figurative expression for grave, or state of the dead. The grave is called the 'house appointed for all living,' Eccl. viii. 8. 'Land of darkness,' Job x. 22. 'Gates of death,' Psalms ix. 13. 'Long home,' Eccl. xii. 5. 'Chambers of death,' Prov. vii. 27. And Job speaking of the grave, or state of the dead, says 'there the prisoners rest together,' Job iii. 18. Now the dead being called prisoners, implies a prison, to wit, the grave, or state of the dead, where the prisoners rest together. It was to those spirits who were in prison, or in the state of the dead, confined from the living, that Christ went and preached. The passage I think on its first reading would be so understood by almost every person, if unbiassed by system. And if it be the first simple understanding of the passage by an unprejudiced reader, why not the most likely to be correct, provided it be in accordance with other scriptures?

Although I, for one, believe in future disciplinary punishment, yet I think the word prison here used for grave, or state of the dead, does not necessarily prove that a single individual to whom Christ preached was then in misery, for if it prove this, it also just as much proves, that all the dead, or all the prisoners who there rested together, were in misery, which I trust few will believe.

But why did Christ preach to the *antediluvians* only? It does not read that he did. Undoubtedly he preached to all the dead. The apostle says, 'For this cause was the gospel preached to them that are dead,' &c. The antediluvians perhaps were particularly mentioned because of the terrible destruction God sent upon them for their wickedness, sweeping them from the earth with a mighty flood, which was a destruction so sudden and withal so terrible and universal, that their state might be considered hopeless, were there no particular promise of their restoration. Therefore the apostle informs us of the restoration of even the antediluvians, and lets us know that Christ preached to them, and not to them only but to the 'dead,' mentioned indiscriminately, 'that they might be judged according to men in the flesh, but live according to God in the spirit;' and as Br. Hudson I think well suggests, Peter might have alluded to the old world as an *example* or specimen. Br. H. says 'as the same apostle in 2 Peter ii. 5, 6, mentions the old world, together with Sodom, as examples in regard to punishment, there is the utmost propriety in mentioning the old world as an example in regard to blessings.'

But why should Christ preach the *gospel* to the dead? We might with the same propriety ask, why he preached the gospel to the living. The gospel is *good news*. Why should not Christ preach good news to the dead, or the spirits of the dead? Has man no farther need of consolation, no farther need of instructions after he has done tabernacled in the flesh? Do all men in the present time know the Lord, and

do we not read that 'all shall know him from the least to the greatest'? Must not this knowledge then be taught to many in a future state? And will not Christ be their teacher till he perfects and subdues all unto himself? Most surely he will. The gospel is 'good tidings of great joy which shall be unto all people.' But innumerable multitudes never heard the gospel while in the flesh, therefore it must be taught to them in the spirit. Says the Prophet Isaiah, 'By his knowledge shall my righteous servant justify many,' (or all.) Now if by his knowledge Christ shall justify mankind, it must be by imparting knowledge to them that he will effect it. When he teaches this knowledge to all mankind, then all will know the Lord, and 'to know him is life eternal.' To suppose that Christ is our teacher here in this life, but will cease to be our teacher immediately at death, is to me a gloomy idea. I most faithfully believe our divine Master will continue to be our teacher and judge even after death, till he sanctifies, perfects, and subdues all mankind unto himself. Then will he 'deliver the kingdom to the Father, and God will be all and in all.' S. R. S.

Stamford, Conn.

Original.

PREVAILING OPINIONS IN REGARD TO UNIVERSALISM.

In glancing over the religious or christian world, one is inconceivably struck with the disparity in the prevailing opinions in regard to the existence, character, and nature of the Deity, as well as with the bickerings and animosities to which the prevalence of such notions must at all times give rise. It is not a matter of much wonder, that, in every age, and among all people, there should arise opinions founded upon false premises, and that there should be many, very many, to receive them as truths, upon the bare assertion of their cunning, and perhaps, eloquent promulgators, without giving them that candid consideration, which every proposition, whether of great or minor importance, deserves from all rational beings.

If mankind would inquire into the origin, or foundation of certain received opinions, that have been regarded as serious and sober truths, from a period beyond the memory of man, they would find that they were given rise to by ignorance, or perhaps craft, fostered in error, and handed down to posterity as true and fixed principles, or as inspired revelations, an investigation of which would be impious—a doubt of which would be the veriest sacrilege.

The prejudices of men but too frequently have a direct tendency to further the growth of error. Prejudices are imbibed by the ready credence given to any doctrine that will most readily accord with pre-conceived opinions; as, for example, should an individual experience personal animosity against a fellow being, any doctrine having a tendency to increase the dislike, or extend the pernicious principle already rankling in his bosom, will be cordially received by him as a truth, merely because it happens to fashion with his own dark and benighted thoughts. Thus the believer in partialism, to be consistent with the doctrine he professes, must hate that portion of his fellow creatures whom he supposes to have come within the ban of the everlasting displeasure of the Almighty.

The opinions prevalent among a great portion of mankind in relation to the doctrine of *Universal Salvation*, while they are highly prejudicial to their holders, partake so little of the pure principles of undefiled christianity, and that spirit of liberality which must ever accompany a correct line of conduct, that the one who surveys them impartially must be struck at once with their absurdity and falsity; not to attach more marked and reproachful epithets to sentiments so much opposed to christian charity and love.

Without carefully scrutinizing the conduct and examining the faith of Universalists, men have gone forward under the hateful banner of proscription, to scandalize the first, and vilify the latter—to draw a line of distinction between them and the rest of professing christians, almost too broad to be passed, while the vilest epithets have been heaped in abundance upon all who bear the name of Universalist and discard the God-dishonoring sentiment of endless misery. From the lofty pulpit the strongest anathemas have been uttered, maledictions have been pronounced against all those who have dared to look upon their God as "a being altogether lovely, and the chiefest among ten thousand," and adore him as one whose nature is love, and whose "tender mercies are over all his works." Even to the fire-side has this system of proscription been carried. The blinded fanatic, with the holy volume before him, perverts the sentiments they profess, and brands with the grossest infidelity all who believe in the blessed doctrine once delivered to the saints; while the simple and deluded flock receive as truth the *ipse dixit* of an aspiring demagogue, who, regardless of consistency and honor, condemns that doctrine, which, although he has not sufficient power to destroy, and uses every exertion to prevent others from being its recipients, is the only one that can be of permanent benefit to mankind.

Oh, if mankind would but inquire into the truth of every proposition that comes from the mouth of their ghostly advisers, before they adopt it; if they would but give a clear and candid consideration to every question that comes before them for their acceptance, priestly dominions would totter and fall, and the pillars of ecclesiastical power, raised upon the delusion and ignorance of the people, would crumble away into its native nothingness. The shallow dogmas, founded upon the superstition of past ages, would flee before the refulgent light of free inquiry, and reason, "the mightiest lever of the human mind," reign triumphantly and alone.—Then would the truths of Universalism appear, and the efficient and unlimited grace of the great Jehovah be felt in every bosom. Then would mankind, founding their principles of actions towards their fellow creatures upon the multiplied manifestations of God's love to them, forget the prejudices which false views of the creator had engrafted in their hearts, engendering discord and confusion—the errors and vices that blacken the human character, if not destroyed, would be lessened, and love and harmony prevail in their places—and a beautiful system erected, the foundation of which would be pure and holy affection, against which the power of ignorance and error could not prevail. J. P. Phila. Aug. 10, 1833.

Original.

TO REV. E. KING.

Pastor of the Presbyterian Church at Middletown L. I.
Dear Sir—I yesterday heard your discourse from James i, 25, and the belief which I entertain in the salvation of the world of mankind from sin, the faith which I profess in the truth of the Bible as the revelation of God, it is hoped, will excuse me for thus publicly addressing you.

I shall not notice the definition which you gave of the "perfect law of liberty," and your unwarrantable assertion that no man can "be blessed in his deed," who has not undergone a *change* (in your sense of that word,) but I shall make some general remarks on two or three of your observations. You said "that a man in order to be a Christian must not study *Universalism*." You are aware, sir, that the study of the sentiments which Universalists entertain would lead men to "look into the perfect law of liberty," this law is the law of love, and as "perfect

love-casteth out fear," consequently they who hold to the notion of hell-torments, have not looked into the "perfect law of liberty." I very well know, also, that the members of your church are *not at liberty* to read any book, or study any system, which does not favor the peculiar notions of your sect, and the injunction to refrain from the study of Universalism is in exact accordance with your hebdomadal efforts to lull the spirit of investigation, should any dare to "look into this perfect law of liberty."

You told us in your sermon, "that a husbandman must not expect to reap if he only looked into his field, he must dig, and that during a protracted meeting scarcely any impression is made the first day, but if the meeting is continued, if people continue to look into the law, God will give a blessing." Now it is on this very principle that you wish to suppress any attempts to look into Universalism, or "the perfect law of liberty," for if the candid mind "dig" into it he will reap the full harvest of mental freedom; the longer he "continues" looking, the nearer will he approach to that liberty in which the apostle exhorts the Gallatians to "stand fast and not be entangled again with the yoke of bondage."—This law of liberty which exhibits the Deity as the Father of the human family, this freedom from the bondage of formal rites and pompous observances, is so congenial to the truly benevolent heart, so reasonable to the mind of the enlightened christian, that if he look into it, and "continue therein," (that is in the performance of such deeds as this law requires) he "will be blessed in his deed."

That the doctrine of endless misery is a yoke of bondage, can be shown from various arguments, but I will at present notice but one which you have afforded me. You tell us "that the corporeal structure of man and the operation of his animal functions are under the immediate control of God; not so with man in his spiritual capacity; means are provided, which must be performed, the neglect of which will lead to everlasting ruin." Is not this a bondage indeed? We may rest assured that our perishable bodies are "under the immediate control of God," his benevolence is extended to our bodily wants, but oh, it is not so with that better part which shall "survive the wreck of matter and the crush of worlds." The destiny of the imperishable spirit in man is suspended on nothing better than blind chance, the contingency of the human will, the fickleness of man's choice. Can it be that the "Father of the spirits of all flesh" has established a law to promote and secure the happiness of the body of man, while he has left the felicity of his immortal state to depend on "means" which may be rejected to his eternal misery and perdition?

You are a father. When you look around your little domestic circle and behold health and gladness reigning there as the effect of God's "immediate control" over the body, can you for once think that He is less provident towards their eternal happiness? Are you *sure*, my dear sir, that they all will lay hold of those means, to neglect which is to fall into irrecoverable ruin? Do you think that while their heavenly Father is protecting them from pestilence and death, that He will give them over a prey to eternal wretchedness? Do you provide for their temporal wants and neglect the culture of their minds leaving them a moral desolation? I beg you to ponder these queries, and remember that "God will have all men to be saved," and that man's will cannot prevent this benevolent purpose, any more than human power and knowledge and godliness can counteract the exercise of these qualities in the Divine economy.

But I am extending my remarks beyond the limits prescribed. I intended to confine them to the thrust which you made at Universalism.

Your remark in plain terms is, "Universalists are not Christians." You observed in your discourse, "My hearers, we are not Arminians," then why not include these with the Baptists, and Congregationalists, &c. and say that men must not study any of these if they would be Christians. To say nothing of your favorite notion of sovereign election, which shrinks before the searching eye of truth as the bird of night does from the blaze of the king of day, I must inform you that Universalists ARE Christians, and I will prove it. What is it to be a Christian? It is to practice Christ's example, and to obey the precepts of his gospel. What are Christ's doctrines? He commands us to bless those who curse us; his gospel teaches us to "overcome evil with good," to be "imitators of God as dear children." Now why are we called upon to render evil to no man, to overcome evil with good, and thus imitate God, if He does not act on the same principle? Your doctrine teaches that God will render evil for evil, and instead of overcoming evil with good, that He will inflict endless pain for the sins of this short life. Who best deserves the name of Christian, he who believes that God will allow ceaseless evil to exist, or he who maintains that an end of sin will be made, that "God will be all in all," and overcome evil with ultimate good? If the Almighty be such a being as your views represent Him, we ought to render evil for evil, and revenge for injuries in order to imitate Him; to "be perfect as he is perfect, we should inflict misery, not to benefit the sufferer, but to meet the claim of vindictive justice." But I must close by noticing an extraordinary sentence in your prayer. "Gather all, O Lord, to thy heavenly kingdom." What a prayer! You tell us that Universalism is not christianity and then pray God that it may be true. The "hearts desire and prayer" of the great and good apostle was, "that Israel might be saved." Had he any faith that this prayer would be answered? If he had not, it was a sinful prayer by his own showing, for he says "whatsoever is not of faith is sin." You, my dear sir, do not believe that all will be gathered to the bosom of their Father and their God, and I leave the subject with you, reminding you of the gospel commandment, "pray without wrath and doubting." B. B. H.

Middle-Island, Aug. 12, 1833.

THE COMMENTARY.

By the following letter which was addressed the Editors of the Magazine and Advocate, it will be seen that Br. H. Ballou, 2d, declines engaging in a Commentary on the New-Testament, as requested by the Convention of this state.

Clinton, July 18, 1833.

Br. Skinner—I will perhaps be necessary to give publicity to the fact, that having attended to the appointment by the New-York Convention, to express its desire that Br. H. Ballou, 2d, "would write a commentary on the New Testament in a popular form." I have received his answer in which, (for reasons which I am satisfied he cannot be induced to relinquish,) he declines the undertaking. He concludes by saying—I pray you, be so good, in communicating my sentiments to the Convention, as to express to that body the deep sense I have of the confidence it has reposed in me, and of the encouragement it has vouchsafed.

Yours as ever, S. R. SMITH.

THE HUDSON RIVER ASSOCIATION
Meets at Eaton's Corners, in Duaneburg, Schoharie Co. on the second Wednesday of September.

The Nation's Bulwark.

An Oration delivered at the liberation of P. T. Barnum, Editor of the Herald of Freedom, from imprisonment, for an alleged Libel. By T. Fisk. Just received and for sale at this office. Price 8 cts.

FALLACY OF HUMAN HOPES.

The world in which we live is a perpetual scene of change. As a bright morning is often succeeded by a dark and tempestuous day, so the most promising worldly prospects are liable to be suddenly clouded by the gloom and cheerlessness of affliction. But notwithstanding this truth is attested by the voice of universal experience, we still form our purposes and lay our plans with as much confidence, as if the calamities of life could never reach us. When we are young, we look forward to the period of manhood, and form a multitude of plans for more advanced life, without hardly dreaming, that they may never be realized. The man who has advanced to mature life, and even the grey-headed veteran, whose life is near its end practises the same delusion. But every thing teaches us how visionary are human expectations. This truth is proclaimed from a thousand scenes of worldly disappointments, from the bed of disease, and the lips of the dying, and is inscribed in legible, gloomy characters over the gates of the grave.

The hopes, which men form with respect to the present life, are various and often very sanguine. Some of them relate to those things, which are in themselves desirable, while others pertain to objects and purposes, which are sinful and dangerous. Some of them are altogether unreasonable in themselves and are contradicted by universal experience, while others seem to be warranted in some degree, by the order of Providence. It is natural that we should hope for the enjoyment of health, for the affection of friends, for an exemption from adversity, for a comfortable share of the bounties of Providence, for a long life, and for a serene and tranquil old age. It is natural for the good man to hope to be useful; to have his lot so arranged by Providence, that he may be instrumental in doing the greatest good to his fellow men; to see virtue and piety flourishing around him, and the church growing in numbers and purity. But how often are all these hopes suddenly, and to the eye of man, prematurely blasted. How often are the hopes of the robust and vigorous man destroyed by sickness; the hopes of the man, whose heart is set upon the world, destroyed by the sudden or gradual inroads of poverty; the hopes of the man, who was surrounded by a family whom he loved, destroyed by death; the hopes of the christian whose affections are all given to the service of his God, destroyed by the general prevalence of vice and irreligion.—And these hopes are often blighted suddenly and with little premonition. The brightest sun of worldly prosperity that ever shone, may in one sad hour disappear from our view, and with respect to us, may hide itself forever amidst the clouds and tempests of affliction.

We have seen the young man of promise coming forward into life, under circumstances peculiarly auspicious. He is blest with an ingenious temper, with an active mind, and a benevolent heart. His friends and the community look forward to the day, when he will be actively engaged in doing good, and will be hailed as the ornament and pride of some useful profession. But before he has commenced his career, and while the eyes of all are fixed upon him in anxious expectation, he sickens and dies. His own bright hopes are blasted; his friends and the public mingle their tears at the common loss. Had he lived, they are ready to say, he might have reformed the disorders of the state, or he might have converted many souls to righteousness, or he might have shed a benign and salutary influence through every department of society, which his example or exertions could reach.

Or it may be, that this young man whose opening prospects appeared so bright, has fallen into habits of vice. He may have formed some unhappy connexions, or been placed in circum-

stances of peculiar temptation; and he may have thrown off the restraints of a good education, and gradually become a scourge to the society in which he moves. Instead of realizing the hopes, which we had formed, and of seeing the world benefited by his example and influence, we strike from his company, and guard our children from it, as we would from a deadly contagion. How many hopes were centred in this promising youth, and how many hearts bled on account of his miserable end.

You are a husband, or a wife, and have set out in the world with the fairest prospects of domestic enjoyments. Your hearts have been bound together by a tie, the strength and tenderness of which you had never realized, till you had been taught it by experience. You had formed a thousand plans, in which you were mutually interested, and had looked forward with joyful and sanguine hope of their consummation. But the experience of a few months, or years perhaps, has proved all this a delusion.—A most disastrous change, in the very morning of domestic life, has broken up all your plans, and disappointed all your hope. If you are a husband, you may have seen your wife sink into the grave, and leave you in solitude and grief; or if you are a wife, you may have watched around the dying bed of your husband, may have wiped from his face the cold damps of death, may have received his last look, or heard him falter out his last expression of tenderness on this side of eternity; and you may be left with a little group of helpless orphans, in whom you can trace the image of their departed father, and whose happiness and usefulness in life, under God, seemed greatly to depend upon a father's care. Oh what a destruction of fond and interesting hopes is here! Well may the weeping husband or wife look up to God from such a scene of desolation, and exclaim, "Thou destroyest the hope of man."

You are a father, or a mother, and have watched the little object of your affection with the strongest feelings of parental tenderness.—It has insensibly entwined itself with all your affections, and purposes, and hopes. You become interested in its little sports; you look forward to the time, when it shall reach the maturity of life, and perhaps be the staff of your declining years. It had hardly occurred to you, that it was a tender shoot, which one untimely frost might blast forever. But what has experience taught you? It has proved, that all these fond expectations were visionary; and that this blessing, which you valued so much, was held by a thread so brittle, that it could hardly withstand the pressure of an atom. In an unexpected hour, you have seen it falling under the power of disease, and perhaps even before your fears were awake, it has been still and lifeless in the arms of death. Is not here, too, a destruction of interesting hopes? Let the bleeding heart of the mother, and the agonized bosom of the father, return and answer.

One reflection, which is very obviously suggested by the preceding remarks, is, that we should learn to recognize the hand of God in the destruction of our hopes. Because sickness, and death, and afflictions, for the Providence, we are too much inclined to overlook the direction and agency of God altogether. But such conduct is totally inconsistent with a right use of afflictions.

I need not tell the Christian, that there is no other refuge amidst the dark and disastrous scenes of life, but in the Providence and faithfulness of God. You may well afford to see your worldly plans defeated, and your worldly hopes blasted, if you can exercise the confidence of a child in the government of God, and can feel an assurance that you shall know the reasons of all his mysterious dispensations at last.—*Unitarian Miscellany.*

BENEVOLENCE OF GOD.

We are surrounded by God. He is spreading out his perfections on every side to interest our hearts, and to inspire us with love for his character. But when we listen to descriptions given of the works of God, how little do we hear of him who has made all things! The sun sheds his light around us; we behold its ever varying and benevolent influence; but how seldom are its beams made by man to praise him who causes them to spread light and comfort over the earth! When we should behold and adore the Author of all good, we think only of ourselves, or of some trifling interest or gratification. The earth spreads out before us its beauties and its bounties. They speak of God, who with unwearied kindness is affording to man the means of improvement and joy. But how dull is man to perceive the riches of divine goodness! He goes his little round of amusements and toils, scarcely seeming to raise his thoughts above the earth on which he treads. He may vaunt himself of the strength of his mind, and display the richness of his imagination; but now often does it seem as if he had forgotten that goodness which designs for him a higher happiness than this world can give, and how seldom does a glow of religious sensibility impart life and beauty to the pictures which his imagination may paint! In looking back upon the chequered scenes of human life he is accustomed to dwell with emphasis upon the trials and embarrassments, which he has encountered, and to bring credit to himself, by magnifying the conflicts through which he has passed. If he has been successful in his enterprises, he claims great praise for his skill, and dwells with a tedious particularity upon every instance of his superior wisdom and perseverance; but in all the scenes of life how backward is he to acknowledge the guiding and tender care of a Parent? how little does he seem to avail himself of that rich source of joy, which is afforded by the deep felt persuasion that he lives under the guiding and controlling influence of a God of love!

The indisposition of man to make the divine goodness the subject of habitual thought is particularly apparent when he is suffering severe afflictions. How often, when calamity overwhelms him, is he seen prostrate in hopeless anguish! Darkness presses upon him on every side. He writhes and murmurs and struggles, as if the hand of an enemy were upon him; or he calls upon his pride to sustain him, and in sullen sadness poorly conceals the awful emotions of his soul? or he sinks under the weight of his sorrows, as if almighty power were exerting itself to crush him in the dust. Are not these states of feeling, which are frequently witnessed?—But how could they exist with any permanency in the bosom of a man who was imbued with the goodness of God. The subject of his most cherished thoughts could not desert him in the season of severe trial. The temper of a grateful and confiding child would accompany him through every scene of severe discipline. It would be his consolation and support, that he was under the care of a Father. He would recognize in afflictions the hand, from which all good is derived; the hand which guides the movements of worlds and the fall of a sparrow. In the hour of darkness he would feel more deeply the necessity and the privilege of leaning upon a Parent's arm for support, and trusting to his counsels for direction. Then, if ever, he would open his bosom in prayer to the guardian of human virtue and happiness. What then do the unsubmitive tempers of men prove, if they do not establish the fact, that they are strangers to a religious improvement of the goodness of God?—*Parker's Sermon.*

Love is the fulfilling of the law.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ANSEL C. THOMAS, PHILADELPHIA.

SATURDAY, AUGUST 24, 1833.

THIRD VOLUME.

The indication of a direct effort among many of our friends, in behalf of the next volume of the Messenger, is gratifying. We know that attention only wants to be directed to it, to have the appeal promptly and successfully answered. Those who have communicated to us the "word of consolation," will accept our thanks. And we can only pledge in return our unwearied co-operation with them in every measure calculated to promote the cheering faith we mutually hold. We are in truth "all co-workers together; every individual, however humble his station, can do something—by a well ordered life—by the effectual *preaching* of his own individual conversation, add by his efforts in extending the circulation of periodicals devoted to the cause."—In the city particularly, we have only to look back for a very few years, and compare our observations with the present, to be satisfied that we need only persevere, and our efforts will be crowned with a success that could hardly have been anticipated at the commencement. And as one common interest unites us, and as every special success here may be supposed gratifying to well-wishers abroad, we say to friends generally, (in the city and country,) if the Messenger has been found faithful to its trust, remember it substantially at the commencement of its next annual round of duty.

We have had several orders from present subscribers and others, to retain sets of the present volume till its close, and bind them. We can still supply them. Those desiring copies had better make as early application as they can conveniently.

We had also, a considerable number of the first vol. left on hand. Many have already been disposed of. We can still furnish them, in Nos. or bound, and shall be happy to receive any orders therefor. Those to whom the paper is acceptable, will find it convenient to preserve a complete file of the work. P.

FIVE CHAPTERS ON PARTIALISM.

CHAPTER III.

Sincerity was not the least among the many excellent qualities of Deacon Comfort. He most heartily abhorred every thing that had even the appearance of hypocrisy or double-dealing. And he was careful to avoid in his *own* practice, what he so heartily and sincerely condemned in the practice of others. He did not simply *profess* to be, he was in *reality*, a firm and unwavering believer in the distinguishing features of pure Calvinism. He was not a "new light," nor was he "an old light newly snuffed." He knew of no such contradiction as "Arminio-Calvinism." Indeed, no such "improvement" on the system of the Reformer of Geneva, had ever been known in the Church of which Parson Jenkins was Pastor. The people, and Deacon, and Pastor, were equally opposed to any and every sentiment that seemed to weigh against the free, discriminating grace of election.

If we duly remember these things, we shall not be surprised to learn, that "The Morning Sermon" was to Caleb Comfort as cool waters are to the thirsty traveller. He felt that the precious consolations thereof were neither few nor small, and his lips gave utterance to the gratitude of his heart, in the customary "grace before meat," and in the thanksgiving that followed. "We are thine, O

Lord," said he; "We are thine by creation, providence, and redemption. We are thine according to thy purposes of grace—we are thine by the grace secured to us in thy council's before the world began. The provisions of this table are emblematical of the bread of God. May our bodies be nourished by the former, and may our souls, by partaking of the latter, be satisfied with the fullness of thy redeeming love. May we ever remember that thine should be the glory, because thine is the kingdom, and the power forever."

After the mid-day repast was finished, the Deacon concluded that, as an hour and a half must elapse before the afternoon service would commence, he would take the copy of "Owen on Redemption," which had been presented him by Parson Jenkins, and seat himself somewhere in the shade, to enjoy the pious luxury of reading and meditation. Accordingly he wandered into an unfrequented part of the thick woods on his farm, and sat down near the foot of a majestic oak. The silence and solitude of the place favored his design, and in the perusal of the volume he held in his hand, he felt the genial warmth of devotion kindling in his heart. He read and re-read many of the passages which had been used in "the morning sermon," and exclaimed in the fullness of enthusiasm, "surely, surely this book is worth its weight in gold!"

After spending some time in reading and meditation, the Deacon felt a spirit of drowsiness coming over his faculties. He yielded to its influence, and ere long he was sound asleep.

Deacon Comfort's Vision.

He dreamt that the Angel of the Lord was commissioned to show him the lake that burneth with fire, and to explain the causes and effects of the torments of the damned. He heard a voice, saying, "Caleb, arise!" He arose and stood upon his feet, he bowed his head in silence, and accompanied the angel through the land of shadows. They stood on an eminence that overlooked the deep gulch of damnation, and the Deacon shuddered in every fibre as he gazed on the terrific prospect beneath. The red surges of the sea of fire rolled on in the fearful execution of the wrath of God. Millions on millions of shadowy forms seemed to crowd the awful expanse. Each had on his forehead the black seal of reprobation, and in his right hand the mark of the beast. They groaned in the bitterness of despair as they rose on the burning waves, and shrieked in the agony of a never-dying death as they went down again to the skull-saved depths of hell!

"Merciful heaven!" ejaculated the Deacon—for the sympathies of his nature were weakening the influence of his creed; "merciful heaven! O why?" "Peace!" said the angel: "be silent and adore! 'This is the just judgment of the Eternal God!—Hearken, and believe.'" The Deacon shuddered as he continued to gaze. Here he saw a sinner of an hundred years old—there an infant who had scarce breathed in life, ere it gasped and died!—The angel began his explanation:—

"God is wise and good. He is a Sovereign. His object in creation, and in all His acts, is, the manifestation of His own glory. All mankind deserved His wrath. He elected some men and angels—and passed by and ordained the rest to dishonor and wrath for their sins, to the praise of His vindictive justice! He freely and unchangeably ordains whatsoever comes to pass, even the sins for which the reprobate are condemned. Were he to decree the end, without decreeing the means necessary to its accomplishment, the end might never come to pass."

—Dost thou shudder to behold that infant enduring the torments of hell? Know then, that

"elect-infants, dying in infancy, are regenerated and saved." Election implies non-election. And "elect infants," supposes that some infants are among the non-elect. —Dost thou inquire for the effects of this amount of torment? Behold!—At this moment, the clouds of smoke rolled heavily back, and the splendor of the New-Jerusalem broke upon the sight of the Deacon. "Hearken!" said the angel. The sounds of seraphic music burst from the celestial hosts. Presently was heard the loud "Alleluia, for the Lord God Omnipotent reigneth." Anon there were rejoicings in heaven over the misery of the damned. And then burst forth the wild shrieks and tumultuous groanings of the subjects of God's wrath, while the thick smoke again rose up from the fathomless abyss. —"God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain *whatsoever* comes to pass." The angel paused—and the scene gradually faded from the Deacon's sight. * * * *

'A change came o'er the spirit of his dream.' He found himself seated in a large meeting-house. A number of men in black were in warm debate, the subject matter of which the Deacon did not clearly understand. They seemed to form two parties. Was it a meeting of the G— A—? The more prominent speakers on one side of the question, declared their solemn conviction that the proposed measure was absolutely necessary. "It must be done—the people will not otherwise receive him—they will reject him."—The other party vehemently objected to the measure. "We protest against hypocrisy—we protest against removing the ancient landmarks—we protest in the name of God and on behalf of the Church of Christ."—The protest was disregarded. A side door was opened, and a very aged man was introduced. His head was bald. He was palsied in every limb, and evidently blind. In his right hand he held a large volume, entitled "*Institutes*," and in the left a parchment, on which the Deacon thought he perceived the words, "*Five Articles*." The book and parchment were taken away, and instead thereof a paper, on which was inscribed "*Free Agency*," was put into the right hand of the aged figure, and in his left another paper, with the inscription, "*All may be saved who will*." The old man was then arrayed in a flowing robe, on which the Deacon perceived a few of the letters of an inscription—"Ar—o—C—sm." The whole procedure was to him mysterious; and before he could determine what it meant, another 'change came o'er the spirit of his dream.'

He was still seated in the meeting-house, but the men in black were retiring, with the exception of three or four. These entered the pulpit. People began to crowd into the house, which was dimly lighted. Presently the Deacon heard a solemn voice. It proceeded from one of the men in black who was retiring. Only parts of what he said was heard.—"We are on the confines of universal misrule and moral desolation. . . . one of the most powerful and successful assaults which Satan ever made in the Church. . . . such a scourge to pass over us. . . . the mask must be torn off from Satan, coming among the sons of God and transforming himself into an angel of light."—The warning voice was no longer heard. One of the preachers arose. The near approach of death—the horrors of the day of judgment—the fearful wrath of God—the damnation of hell—free grace—these were the prominent topics of the discourse. His voice was sepulchral, and his language of the most terrific description. Anon a sobbing commenced among the women—the agitation became general. Soon the shrieks of despair were heard. Women and chil-

dren, and even men, arose from their seats in an agony of grief, and fell to the floor. Presently the "anxious seats" were mentioned. Sinners were urged to come forward. And then requests were read for the prayers of God's people, on behalf of ungodly fathers and mothers and husbands; impenitent children; irreligious neighbors; lukewarm professors, &c.—"Surely," thought the Deacon, "surely we are on the confines of universal misrule and moral desolation."

The tumult of the occasion was kept up and even increased by continued appeals to the fears of the audience. And even Deacon Comfort shuddered, while listening to the awful denunciations of the wrath of God, which seemed to pour in continued streams from the leaders in the assembly. Women, with dishevelled locks and maniac manners, were wringing their hands, and crying aloud, "I am damned! I have committed the unpardonable sin!" Others were wildly pleading for mercy. "Help! Lord Jesus. I perish! mercy! mercy!" Others again were shouting, "Glory! Glory! I am happy! Hallelujah!" And then broke forth the songs of triumph from the promoters of the excitement. The lamentations of the anxious were redoubled. Their shrieks grew louder and louder, and—

A. C. T.

*It is a singular coincidence, that this language occurs in a letter on the subject of Revivals, written in the early part of 1827, by Dr. Beecher, of Boston, and addressed to Mr. Nettleton, of the state of New-York.—T.

WHAT NEXT?

We have for a long time thought the inventive powers of partialists must be soon exhausted, but really we know not but we must finally yield to disappointment. In their efforts for replenishing the "Lord's Treasury," plan follows plan in rapid succession, and it is with difficulty one can trace them, so various are their courses and character. The latest which has come to our knowledge, is simply an individual proposition. Nevertheless, it exhibits strongly the "mark of the beast," and may reasonably be classed among the multitude of like novelties which owe their origin to our partialist brethren, either in their individual or collective capacity. The plan to which we have alluded is presented us in a *Bookseller's advertisement*, in a late religious paper, under the expressive head, "*A hint to those who love to do good.*" It commences with a flattering recommendation of "Abbot's Young Christian," which has "passed through several editions," has been highly recommended by some clergymen, "from the pulpit to their people," and is a work of such "rare excellence" that "it is known to have been instrumental in the *hopeful conversion of a number of souls*," in the language of the Advertiser himself. A rare work certainly. We have read some where a sentiment like unto this, "The Law of the Lord is perfect *converting* the soul," but man is proverbial for "seeking out new inventions." The advertiser continues as follows;

☞ Let then those who would do good, send for a dozen copies, or more, and see that their neighbors and friends are supplied with a copy. It contains nearly 400 pages, 12 mo. The retail price is 75 cents, bound in full cloth and lettered. The dozen price is \$8. By disposing of a dozen copies, any person may make one dollar, which can be, if they choose, thrown into the Treasury of the Lord.

Signed

JOHN P. HAVEN,
Theological Bookseller.

Who can forego the great gratification of paying a Theological Bookseller eight dollars per dozen for seventy-five cent Books, particularly when he may, "if he chooses," throw the advance dollar into the treasury of the Lord!! Query, whose treasury,

the Lord's or the Bookseller's, would be likely to be soonest filled? We would not treat lightly the subject of genuine religion, but really many of the manoeuvres of our Partialist brethren are hardly entitled to a serious consideration. P.

REVIVAL PREACHING.

A long article, entitled, "Revivals in New Jersey and Pennsylvania," appears in the number of the "N. Y. Evangelist" for August 10. It is signed by "Edward Allen, John G. Kanouse and Peter Kanouse," who, it appears, are the Pastors of the churches in which the Revivals have taken place.

Under the head, "Doctrines Preached," we find the following 14 items:—The Trinity; the duty of all men to love God; this obligation based upon the inherent powers of the soul; the law of God has been violated by every moral agent; the penalty, viz. death eternal, can only be arrested by a merciful God; the atonement is the appointed means; the atonement is the gift of sovereign love, might have been justly withheld, but it is offered to every creature, the acceptance of the offer coming within the range of every man's ability; men are by nature at enmity with God; God sends the Holy Spirit to apply the truth and lead men to Christ; some are made willing to embrace Christ; God is willing to save the non-elect; if sinners perish, it is their own fault; conviction of sin is not conversion; repentance and faith the duty of every sinner.

The foregoing is simply an abstract of the points of doctrine referred to. To a few of them we have no objection, and there are others that do not call for especial comment. We shall notice only the following:—

6. That the atonement made by Jesus Christ, is just the necessary expedient, inasmuch as it was made for the whole world of human sinners, elect and non-elect—magnifies the law of God, and shows it to be honorable, while all who believe are freely justified from all things, from which they could not be justified by deeds of law.

7. That the gift of a Savior, was the gift of a Sovereign God, and might justly have been withheld from all, or bestowed for the redemption of a part of our race, but now is to be offered to every creature, inasmuch as he tasted death for every man, and that the acceptance of the offer comes fully within the range of man's ability, and gives the rebel a second chance for his life.

10. That some are made willing to embrace Christ, in the day of God's power, by the spirit and the truth, in a way that most perfectly accords with the agency of man—that the blessed God so operates upon the hearts of as many as he can in consistency with the highest good of his empire.

11. That God is willing to save the non-elect, and would by no means cast them out if they would come to Christ. "I would," says the Savior to the finally impenitent Jews, "but ye would not." He is willing that all men should be saved.

On the foregoing specimen of *Arminio-Calvinistic consistency* we remark, that if such sentiments had been proclaimed by a Presbyterian minister ten years ago, he would have been stigmatized as a heretic, and excommunicated as being reprobate concerning the faith.

Let us look at it. Here we have the doctrine of *universal atonement*—an atonement for the non-elect, as well as for the elect! And this atonement is to be offered to every creature! And why? Because God is willing to save the non-elect—willing to save those whom he "foreordained to everlasting death!" Moreover, the reception of the atonement is within

the range of every man's ability—(else why offer it to every man?)—even of those who from all eternity were foreordained to dishonor and wrath!

But the worst of the matter is yet to be noticed. We are assured in the cited abstract of "Doctrines Preached," that God would by no means cast out the non-elect, if they would come to Christ. This is, in my estimation, adding insult to injury, hypocrisy to partiality. First God elects a portion of mankind, and by a decree of non-election, prevents the salvation of the rest. Then the Almighty is represented as hypocritically assuring the non-elect that he is willing to save them, that he will not cast them out, if they will only come to him—when, the fact, according to Calvinism, is, that he has so arranged matters as utterly to prevent them from ever coming to Christ!!

Then why the professions of willingness to save the non-elect? The reason is obvious: Persons who hold the sentiments in review, wish to make it appear that God will act justly in torturing the non-elect to all eternity, inasmuch as he is willing to save them, and would do so, if they would only do what he has decreed they shall not!

"Wo unto you, hypocrites."

A. C. T.

WHAT WILL TAKE US TO HEAVEN?

A few weeks since, having an appointment to meet a Sunday-school in an obscure corner of M ——— co., Ohio, set out at an early hour on the morning of my appointment, and on my way to the place I overtook a boy, about ten years old, and being an entire stranger to the road, I inquired of the child, and found I was not only in the road to the place of my appointment, but that he was going to the school. He told me he lived upwards of three miles from the school, and that he had been a scholar more than two years; that in that time he had learned to read; and besides a number of your publications, the names of which he mentioned, he had gone through the New-Testament five times. But his knowledge of the principle doctrines of the gospel is indeed remarkable.—I will give you some of the questions I asked him, with his answers. "Are we all sinners?" "Yes." "How came we to be sinners?"—"Because Adam sinned." "Who was Adam?" "The first man." "How did Adam's sin make us sinners?" "I can't tell that." "Will you believe what you don't know?" "Yes, because it is in the Testament." "Will sinners go to heaven?" "Not if they don't repent." "Will repentance take them to heaven?" "No, they must be born again." "Will that take them to heaven?" He now appeared confused, held down his head, slackened his pace, and seemed to wish me to ride on, and let him alone. Contrary to this, I reined in my horse, and repeated the question, "Will being born again take us to heaven?" He remained silent, until I repeated it several times; then looking up in my face he said, "Aint you a Universalist?"—I assured him I was not, but was the person that was expected to preach that day at the school-house. This information appeared to relieve him very much, and with a smile he said, "Well indeed I thought you was a Universalist." I asked him why he thought so. He said, "Because they wont believe we must repent and be born again." Said I, "I have asked you if being born again will take us to heaven, can you answer me?" He answered me in these very words, "We can't get to heaven if we aint born again; but then the blood of Jesus Christ must save us."—*Sunday School Journal.*

A very sensible youth, truly! Only "about ~~ten~~ years of age!" and yet "his knowledge of the principal doctrines of the gospel is indeed remarkable!" He had not only found that all mankind were sinners, but that Adam made them so! The why and

the *wherefore*, however, he had not yet comprehended, and how much better off, think, you kind reader, would have been the Catechist himself, had the tables been turned upon him? What a pity it is that the writer did not make the congregated wisdom of *ten years*! define the *reason* why Adam's sin entailed the like evil on all his posterity. And after all, no circumstances whatever could possibly justify the catechist in putting the question, "How did Adam's sin make us sinners?" but the boy's "remarkable knowledge;" for the same question has been put for centuries, to "children of larger growth" among them, and none have ever yet been able to give an answer, save "I can't tell that!" Our "remarkable" youth continues a development of his wonderful faculties. He will even believe what he does not know!—though in this he merely patterns after most of his limitarian seniors. But the beauty of all is, he believes what he does not know, BECAUSE IT IS IN THE TESTAMENT!! This concentration of all wisdom cannot be other than the result of lessons in a limitarian Sunday School. Our youth, also, was almost indebted to some evil genii in detecting Universalism in the very physiognomy. He was almost sure his catechist was a villainous Universalist, "because they won't believe we must repent and be born again!" The wonderful boy was never taught this. Oh, no. It was one of the bright coruscations of his own native genius.

But seriously, that cause must be desperate which requires its advocates to take shelter under the parrot-like sayings of a youth of *ten years*. The prophets prophesy falsely—the priests bear rule—and my people love to have it so. We hope Universalists, at least, will not continue to countenance these things, by placing their children under such a course of instruction. It is a duty they owe to themselves, to their offspring, and to posterity, to bring up those under their charge as free as possible from their blighting influences. If there is one sight, (in the too frequent perversion of religion,) more revolting than all others, it is that of a *youthful bigot*!—one who is scarcely from his nurses' arms, and yet will seize the thunderbolts of wrath and deal damnation round the land! with all the assurance of a veteran in the service, and who will even turn to the grey haired professor in his own cause, and doom him to deep damnation, because he cannot bring himself to hurl denunciations, with fire and fury, on all who happen honestly to differ from him, in religious sentiment. If you would not realize these consequences in your own offspring, keep them by all means from these too effectual nurseries of bigotry and superstition, as conducted by the self-styled orthodox. No man is worthy of the name of *Father* who cannot direct the instruction of his family, and any person must be possessed of the effrontery of the evil one himself, to attempt to force from under a parents direction the guileless, unsuspecting youth. P.

Note—We would just advise the reader that we copy the article of the S. S. Journal, from the new school revival paper in this city. It is one of the "strong arguments," and the strongest too, with which the editor is almost weekly opposing the absurd and pernicious doctrines of Universalism! The inference is palpable. P.

From our indefatigable brother Hillyer, who is on a visit with his family to Granby, the place of his nativity, we have just received a friendly epistle, from which we take the liberty of making the following extract. Those acquainted with his zeal and ardor in the cause of Universal Benevolence, can readily appreciate his joy and gratitude at the brightening prospects in his native place; and all must indulge a great degree of gratification in these increasing testimonies of the rapid extension

and beneficial influences of our faith. It is but another among the host of evidences that are now passing before us, of the unparalleled progress of the doctrine of impartial grace. But a few years since and Connecticut would have almost frowned into the dust of the earth those who should dare to rise up and assert the impartial grace of Almighty God. You could now and then, it is true, find one who would stand out and assert the doctrine fearlessly, but the instances were comparatively few. Now there are several flourishing societies, and occasional meetings in almost every section of the state, are numerously attended. P.

"Our cause in Granby is highly prosperous.—Less than a year ago the society was organized, and since that time it has more than doubled the number of its members. We hold our meetings in the Baptist Church; the society that built it being now extinct. Although there are none to object to our occupying this house, yet our society are upon the point of building a new church. Indeed they want one for it often happens that large numbers are compelled to stand around the house, not being able to get in.—And they are abundantly able to build.

Partialism in this place is fast sinking, and I trust to rise no more. It has reigned for ages, with an iron hand, breathing out wrath, cruelty and malevolence, and I verily believe it has done no good. The reflecting have learned that man can be governed upon more rational principles, and act from purer and higher motives. Since the pure gospel of grace and love has been presented in this town the morals of the people have improved. This fact is so obvious, that even our opposers are compelled to acknowledge it.

This being the home of my childhood, it is peculiarly gratifying to my feelings to see the cause of truth and philanthropy here so permanently established, and respected, loved and cherished by so many of the companions of my youth. And it rejoices my heart that its peace-giving and moralizing influence is so sensibly seen and felt. This society enjoys the pastoral labors of our esteemed Br. C. Spear. May the blessing of God rest upon him and the people of his charge, and may they continue to prosper till error is annihilated and truth victorious."

UNIVERSALIST STATISTICS FOR THE FIRST HALF OF 1833.

Under this head, Br. S. R. Smith has communicated to the Magazine and Advocate a statement of the "conversions of ministers to Universalism—the number of young men receiving letters of fellowship—the Conventions, Associations, and Societies formed, and the number of Churches Dedicated" for the first six months of the current year, or to July 15th. We can only give a summary now. Conversions from the Methodist Ministry, *three*; from the Christians, *three*; from the Presbyterians, *one*; from Calvinistic Baptists *three*; from free-will Baptists, *two*; in all, *twelve* conversions from the ministry of other denominations. *Seventeen* others have also entered the ministry. The Vermont State Convention, Connecticut River Association, New-Hampshire, and La Moille Association, Vt. have also been formed. *Seventeen* Societies have been formed in New-York, *four* in Vermont, *five* in New-Hampshire, *two* in Pennsylvania, *four* in Massachusetts, *one* in Connecticut, *one* in Ohio, *one* in Maine. *One* church has been dedicated in Maine, *three* in Massachusetts, *one* in New-Hampshire, *seven* in New-York, and *one* in Virginia.

In conclusion, Br. Smith remarks, "Thus, with very imperfect means of information, it is ascertained that in six months there have been added twenty-nine preachers, thirty-five societies, thirteen

churches, two Associations and one State Convention. These together constitute a number and a moral power, equal to that of the whole denomination in the United States twenty years since. I have seen it stated that the Providence Association gave letters of fellowship to five young gentlemen as preachers, but I am not in possession of any means of knowing their names—or, indeed, whether the statement is correct."

NEW PUBLICATION.

To the kindness of the Publisher we are indebted for a copy of a new work just issued from the press, entitled "*A candid examination of Dr. Channing's Discourse on the Evil of Sin.*" By Hosea Ballou, of Boston." "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." Boston, B. B. Mussey, pp. 36, pamphlet form. We have barely had time to glance at the work, but so far as we have examined it, we are pleased with the spirit in which the review appears to be conducted. We shall leave a more particular notice of it to the Senior Editor, who will soon return from his journey to the east and north. P.

The senior editor owes an explanation to his friends in New-London and Norwich, Conn. of the cause of his disappointing them two or three weeks since. It is not his custom to fail in fulfilling appointments, but in this instance circumstances prevented his reaching the Steam Boat in time to take passage, and he found no subsequent means of seasonable conveyance. He will endeavor to make amends at some future period.

LADIES MAGAZINE.

No. 8, for August, is just received. Contents—*Original Miscellany*, Musings of an Invalid, No. 3, The Good Goaler, English Novels, The German Settler, Tribute to the Memory of Miss Vail, The Toilette, Are the Human Race all of one Blood? Beverages for the Sick, Parisian Politeness No. 2, The Disposition known by the Voice, Burns and his "Highland Mary," Hints about Phrenology, *Original Poetry*, Sonnet, Going to Sea, Sonnet, A Parting Song, *Literary Notices*, *New Publications*, and *Music*.

CONNECTICUT CONVENTION OF UNIVERSALISTS.

This body will meet in Danbury, on the second Wednesday in October next. Ministering Brethren are respectfully solicited to attend.

We would take also this opportunity to request the Societies and Churches in this State, to appoint in season, delegates to the Convention. We hope our brethren will not be remiss in this matter.

It is expected that the new Universalist meeting house recently erected in Danbury will be dedicated on the occasion, and probably a pastor installed over the Society.—*Religious Inquirer*.

MEETING AT RONDOUT.

An error occurred in our Religious notice last week. It was stated that Br. Hillyer would preach at Rondout on Sunday 15th September—it should have been the first of September, a week from to-morrow. It escaped observation.

BRS. N. DODGE AND R. SMITH,

It is expected, will supply the desks in the Orchard-st. and Greenwich Churches to-morrow. Br. D. will be at the Orchard street Church in the morning, and Br. S. at the Greenwich. The arrangement for afternoon and evening will be given from the desks.

RELIGIOUS NOTICES.

Br. S. J. Hillyer, will preach in Centerville Or. Co. Sunday the 25th, to-morrow; on the Mountain, Monday the 26th; Warwick, Tuesday the 27th; Monroe, Wednesday the 28th; Chester, Thursday the 29th; Newburgh, Friday 30th; Milton, Saturday 31st; Rondout, Sunday, September 1st.

"WHY WEEPEST THOU?"

Does gloomy fate, with sullen frown,
Consume thy soul with care?
Hast thou the draught of misery known,
Whose dregs are dark despair?
Art thou oppress'd with sorrow's doom,
Thy heart with anguish torn—
O, soon that sad and cheerless gloom,
Shall wake a brighter morn!
Then why should sorrow wring thy brow—
Say, mourner, say—"Why weepest thou?"

Does tender love bedeck the bier,
Is dust—with dust inurn'd?
Has one—affection priz'd so dear,
To Heaven, and God—return'd?
The beautiful flower, that charms the eye
And decks the smiling plain—
With winter's blast doth fade, and die,
But dies—to bloom again!
Then why should sorrow wring thy brow—
Say, mourner, say—"Why weepest thou?"

MIDNIGHT REFLECTIONS.

Midnight! deep, hushed, beautiful midnight—and silence—absolute silence in the sky and over the earth—upon the deserted street—and in the closed temple. Is not this a dream? and why should it not be? What more will it be to-morrow? Slumber shall seal our eye-lids, and a few fantastic images roll in fragments through our imagination, and the flashing stars will sink down behind the river, and morning will come, and we shall go on in the old routine, and when we look back upon this quiet and lovely hour, and feel this now lonely pavement trembling with the thunder of wheels, thronged with the crowds of money hunters, how shall we recall this dim moonlight—this deathly calm—as other than a dream? And may not all life be thus reasoned upon? What is it all but a dream? He with whom yesterday we roved and forgot care; whom to-day finds on the ocean bound for foreign climes—what is he but a dream? She to whose side we stole a few hours ago—whose mere presence was a joy that has departed—what is she but the veriest vision, as separate from the dull reality of our existence as yonder distant star, that will flash on just so brilliantly when we are gone from the earth? And he who once loved us, but now moulders in the dust with this very light upon his tomb, what is he but a faint vision? a something conceived in the mind. What matters it whether waking or sleeping, since to us now he is *nothing*? When you read this hereafter, dear reader, by sun-light, in the flush of hope and enjoyment, you will frown. But this comes of writing at night. It is as natural for us to be sentimental at such an hour, as it is for those shining clouds to breathe themselves into each other's bosom and float away down the blue tide of heaven. And this is night! To one who had never before witnessed this aspect of nature, what a sublime and magnificent wonder it would be? It impresses us more than eloquence or music. It comes fraught with deep and swelling thoughts. The world appears less, and our single being more. This is the time for the atheist and the scoffer to repent—examine his cold creed—to think of his coarse jest, and not in the crowd, where the brain is teeming with false images and excitements, and the heart full of vain pride and intoxicating passions. And who besides ourselves are waking now? The pale student over his book; forgets his untouched pillow and toils with the hope of fame. And all the treasure of knowledge and thought he has been heaping up for years, death will perchance to-morrow wash away with a single wave. And the watchman is pacing his round beneath the window, and misery fills the eyes of some with tears instead of slumber, and the sweet girl with her irrepressible mirth and winning beauty, whom perchance you have gazed on with a thrill in

the haunts of fashion, struck down from the bright flock of joyful creatures, by the fatal arrow of disease, is tossing on her downy couch as if stretched on fire, and would give her beauty and her fortune to inhale one free breath.—And the epicure, who has wasted his life to pamper his palate and seek pleasure in refined combinations never dreamed of by nature, is writhing with the gout, and envying the poor farmer who sleeps now the more sweetly for his poverty and toil. And the mother wakes and sobs as she thinks of her buried child and the wife whose husband is on the deep; and the reveller drains the bowl in some secret cave of vice and ribaldry; and the watcher on the deck of the war ship beguiles his hour with thoughts of home; and the culprit immured within the dark prison walls, whose hand is red with human blood, and who to-morrow shall be dragged with a thousand eyes bent on him, fiercely and scoffingly, to hear the calm voice of judgement read the doom of death. And at the window of these the pleasant star-light steals in like a careless spirit upon whom the wicked and the wretched have no claim; and the dimly breaking morn shall streak the east with its brilliant blazonry, and the perfumed breeze will blow upon their hot foreheads like a mockery—and so the world goes on, and the night ends. * * *

N. Y. Mirror.

AN HONEST FACE.

One day when the Caliph Omar was sitting in council with the companions of the Prophet, and great men of his time, two young men, appeared before him, leading a third, whose beauty attracted general attention. Omar gave them a sign to approach, and one of the two, who held the third, spoke to the following effect:—

"We are two brothers whose happiness it was to have a father, who, for his virtues, was esteemed by the whole tribe. He was in the habit of walking in his garden to enjoy the air, and this young man killed him there. We have apprehended him, and brought him hither for the purpose of receiving from you the rights of retaliation."—"Answer to this," said Omar to the young man, who stood before him with the greatest calmness, retaining a placid and guiltless countenance and he proceeded with great natural eloquence to defend himself thus:—

"They are right, yet hear me commander of the faithful. I belong to a Bedouin family, who wander about the desert. One of our young and finest camels approached the wall of the city, to crop the tender branches of a tree that hung over it; an old man appeared above the wall and rolled down a huge stone which crushed my young camel—he sunk down beside me dead. In my rage I seized the stone, and flung it back towards the wall, where it struck the old man who had killed my camel. The blow was mortal, I sought to save myself by flight, but these two young persons apprehended, and have brought me before you."—"Thou hast confessed thy crime," said Omar, "the punishment of retaliation awaits thee."—"I am ready to endure it," replied the young man, "but I have a younger brother, whom our father on his death-bed particularly recommended to my care. The property, which by inheritance, falls to him, lies buried in a spot known to none but myself. If you cause me to be put to death before I have delivered it to him, you will hereafter, O commander of the faithful, have to answer for the loss of his inheritance before God. Grant me but three days to do this business in." When Omar had reflected for a moment, he said: "But who will be responsible for your return?" The young man pointed to Abizar, one of the members of the council who with no other security than the confidence which the

physiognomy of the young man inspired him with, consented to become his guarantee.

The third day was past at an end, and the Bedouin came not yet. The two brothers began to demand with a loud voice the blood of the man who had taken upon himself to answer for the murderer's return. The companions of the prophet opposed it; but the severe Omar pronounced sentence, that the life of Abizar should be taken if the young man returned not before the setting of the sun. At that very moment he re-appeared, breathless with haste, and in profuse perspiration. "I have," said he, "put my brother's money in safety, pardon me if the excessive heat has retarded me more than I expected." "Commander of the faithful," said Abizar, "I have been security for this youth without having known any thing of him, and inspired with confidence in him solely through his honest countenance—behold him here! Let us no more say there is neither truth nor honor upon earth."

All were astonished at the upright conduct of the youth, and the two brothers, who were equally affected, withdrew their accusation, and declared they pardoned him. Severe as Omar was he accepted their pardon with great pleasure, and congratulated himself that there was so much truth and honor under his government, and among the Bedouins.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart; too unproductive to proceed from it. It is slight, but as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance for sin, except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events and circumstances; it is brought into play by accident, and dwindles away with the occasion which called it out. Festivals and feasts, which occur but seldom, are much observed, and it is to be feared, because they occur but seldom; while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die they are placed by their admirers in the saint's calendar; if they recover they go back into the world they have renounced, and again suspend their amendments, as often as death suspends its blow—H. More.

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